

New-England Christian Reflector.

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CYRUS P. GROSVENOR, Editor.

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From the Vermont Telegraph.

BAPTIST STATE CONVENTION.

BRANDON, Wednesday morning, October 9, 1839. Convention met in the Baptist Meetinghouse, at 10 o'clock A. M.—Music from the Choir. Reading of the 84th Psalm, and Sermon, by brother W. G. JOHNSON, of Whiting. Text, Isaiah iv. 5:

"And the Lord will create upon every dwelling-place of mount Zion, and upon her assemblies cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence."

A contribution was taken, to the funds of the Convention, amounting to \$17 45.

CHOS. JOHN IDE, Moderator, and O. S. MURRAY, Clerk.

Officers for the ensuing year.

D. PACKER, President.

J. IDE, } Vice Presidents.

C. A. SARIN, Cor. Secretary,

W. G. JOHNSON, Rec. Secretary,

W. KIMBALL, Treasurer.

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The Committee on Resolutions reported the following, which, after much discussion and many remarks, was adopted:

Resolved. That we feel undiminished confidence in the various benevolent operations of the day—such as Foreign and Domestic Missions, Bible, Tract, and Education Societies—the Cause of the Slave, Moral Purity, Temperance, Peace, &c.; and that we feel ourselves called on to renew our efforts in their support.

Six missionaries had been employed in Canada during the year, and their labors had been attended with very satisfactory success. There had been about 200 baptisms in connection with brother JONATHAN BALDWIN's itineracy in the Danville Association, on both sides of the line. Brother SIMON FLETCHER had been employed about six months as travelling agent for the Convention; and had collected between \$500 and \$600.

The next session of the Convention to be held at Bristol.

[The report stated that the Agent for the Baptist General Tract Society offered the tracts in the depository at Brandon at half price, provided brethren present would come forward now and take up the whole. The proposition was promptly acceded to. Brethren came forward and subscribed for the whole; and these winged messengers are now carrying light and knowledge to those who are in darkness and ignorance.]

Brethren C. A. Thomas, A. Angier and A. Kingsbury, were appointed a Committee of Arrangements for the next session.

The session was harmonious and pleasant. The conference on the state of religion was a new and interesting appendage. The prospect is cheering. The prospect is encouraging.

The Baptist Anti-slavery Convention of Vermont, was well attended—much interesting discussion was had, and several sound resolutions were passed. The appearance of the proceedings is postponed a week, to give place to the Governor's Message, and some other things which are more the creatures of a day than anti-slavery sentiments. These ephemeral things which the readers of the Telegraph expect to have in their place are comparatively little worth, out of date. Anti-slavery sentiments will suffer no loss by one week's delay.

FREE WILL BAPTISTS.

We have received the Sixth Annual Report of the Free-will Baptist Foreign Mission Society, read and accepted at the Anniversary Meeting at Great Falls, N. H.—August 22, 1839."

From which we take the following.

American Slavery.

Alas our country! Art thou a party in a trade like this! O yes, thy hands are stained with the foul price! The "bill of sale" from men stealers, thou holdest in thy hand, and by its power thou holdest millions of the stolen by a grasp as merciless as hell—in chains of iron binding limbs; and in chains of darkness binding to ignorance and vice their minds—scourging "With stripes that mercy with a bleeding heart,

Weeps when she sees inflicted on a brute"—trampling, in these millions, the rights of man and institutions of our Maker, ruthlessly beneath the hoof of savage power. Our country! Our country, shame to thy base boast of Liberty! Deepest effrontery to earth and Heaven! Rather strike the eagle off from thine escutcheon and paint the vulture, tearing the vitals, drinking up the heart's blood of thy enslaved millions! Strike out the sky-blue lines, and draw shades of deepest darkness in their place, such as that in which the souls of thine enslaved are wrapped with watchful vigilance. Let thy stripes of red remain, or paint them

of a deeper gore, more faithfully to represent that bloody scourge bathed in God's man's and in resistless woman's gore! Thus change thy standard. Hold it up before the nations professing it thine own—and no more shall nations bish thee, nor Heaven's wrath enkindle against thee, for hypocrisy persisted in. For these will nations see, and the King of kings will see in thee profession true to character! Nor blaspheme more the holy name of Him who came to open prison doors and set the captive free, by taking to thyself the title of a Christian nation, till thou hast washed thy darkness, cruelty, and blood-guiltyness away in the pure laver of Repentance.

Earth has, still, is, filled with strife; by martial arms—by brutal force—by schemes of gain, ambition, pleasure. For power, self interest, fame, and pleasure, mankind are contentious with each other, making the world a theatre of general strife, cruelty, bloodshed, oppression; producing grief and misery."

Sixteenth Anniversary of the French Creek Baptist Association held with the Church of Canneautville, Crawford Co., Pa., Wednesday and Thursday, September 18th and 19th, 1839.

1. According to the appointment, at 10 o'clock, A. M., Elder A. W. Baker, preached the Introductory sermon, from Zech. vi. 1st, clause of 13th verse.

2. After sermon, Elder A. W. Baker, was appointed Moderator and E. M., Miles, Clerk.

Number of Churches, 25; Baptized 86; Number of members, 1302.

17. Resolved, That we abstain from the use of all intoxicating drinks, except for medicinal, mechanical and sacramental uses, and that we will put forth an increased and untiring effort, until their use as a beverage shall be banished from the Church and the world; and that the Ministers present be requested to forward their names for insertion, with this resolution.

26. Resolved, That the present alarming desecration of the Lord's day, is a moral evil alike with danger to the Church, the civil institutions of our land, and to the world; and that the Churches of this Association guard with sacred vigilance its sanctity and moral purity.

31. Resolved, That we consider Slavery a sin against God and the rights of our fellow men; and as a body of believers in Christ, we have no fellowship for it; but will do all in our power to expunge it from the world.

Evidence of Christian Character.—In dealing with professors troubled with doubts, we are too apt to proceed on the assumed principle, that notwithstanding their sad misgivings and fears, they are in heart sincere Christians, and have the root of the matter in them; while in regard to many, this may be an entire mistake, and we are in danger of cherishing in them a fatal delusion. Here the skill and fidelity of the spiritual watchman are put to the test; and while they should not deviate a hair's breadth from the rule of the Divine word, it is better that the pious Christian should suffer some unnecessary pain, than that the false professor should be bolstered up with delusive hopes. I must say, therefore, that the true reason why many professors have not comfortable evidence of their religion, is because they have none. They have never experienced the new birth; and being still dead in trespasses and sins, it is no wonder that they cannot find in themselves what does not exist. I abhor a censorious spirit, which, upon slight grounds, judges this; and that professor to be graceless; but all my experience and observation lead me to believe that, in our day as well as in former times, the "foolish virgins" constitute a full moiety of the visible church. What I would urge, therefore, on you, my friends, and on myself, is a more serious, impartial, and thorough examination into the foundation of our hope of heaven, than perhaps we have ever yet made. Let us go back to the commencement of our religious course, and see whether, in our present more mature judgment, we can conclude that we were then the subject of a saving change. I do not ask you whether you had an increase of serious feelings, or whether your sympathies were strongly excited and experienced some change from terror and distress to comfort; for all these things may be experienced, and have been experienced by unregenerate persons. Let us carefully inquire whether the habitual tenor of our lives have been such as to satisfy us that a new nature was received. If we have fallen in sin, have we deeply and sincerely repented of it? Have we wept bitterly for our sin, like Peter? or have we mourned in deep sorrow, like David? Not such repentance as some experience, who, after all their convictions and confessions, return again to the same course of iniquity. But, after all examinations of past experience, the main point is, what is the present habitual state of our hearts? Do we now love God as his character is exhibited in his word? Do we hunger and thirst after holiness, or a complete conformity to the law of God? Would we be willing that his law should be relaxed in its demands to afford us some indulgence? Do we seek our chief happiness in the favor or God, and in communion with him in his word and ordinances? Is his glory uppermost in our desires, and do we sincerely wish and determine to do all that we can to promote the kingdom of the Redeemer? Do we sincerely love the people of God, of every sect and name, because they bear his image, and are the redeemed children of God? Again: what is the ground on which we expect the pardon of sin and the favor of God? Is it because we are better than many others? Is it because we have had what we esteem great experiences? Is it on account of our moral demeanor, or charitable benefactions? Dare we trust in any measure to our own goodness and righteousness? If we build on any of these, or on any similar grounds, then we are on a sandy foundation, and all our towering hopes must fall.

But, methinks I hear the humble penitent saying, "all these things I count loss for Christ—I feel that I deserve to die—I nev-

er was more convinced of any thing than that it would have been perfect just for God to send me to hell. And now all my trust and all my hope, if I know mine own heart, is in the Lord Jesus Christ, and in his perfect righteousness and intercession; and all my confidence of being able to serve God hereafter, to persevere for a single day, is in the grace of the Holy Spirit." The whole evidence of Christian character may be reduced to two particulars—entire trust in Christ for justification, and a sincere and universal love of holiness, with a dependence on the Holy Spirit for its existence and continuance and increase. If, my friends, you have these evidences now, you need not perplex yourself with a multitude of scruples. You may dismiss your doubts. God's word will never deceive any who rely upon its guidance. You may not know the day, nor even the year, when spiritual life commenced in your soul; and yet, if you now feel its warm pulsations—if you breathe its genuine aspirations—if your heart's treasures are in heaven, and if the cause of God is dearer to you than any other interest—if his people are dearer to you than any other people—if your most constant and supreme desire, is to glorify God your Redeemer, whether by living or dying—then may you welcome death. He is no king of terrors to you. You may say, "Come Lord Jesus, come quickly."—Dr. Alexander's counsel to the aged.

FAREWELL MISSIONARY MEETINGS.

On Sabbath evening, 6th inst. a missionary meeting was held in the Second Presbyterian Church in Brooklyn, at which the instructions of the Prudential Committee of the A. B. C. F. M. were given by Dr. Anderson to the Rev. SHELDON DIBBLE, about to return to the mission at the Sandwich Islands. There was a farewell address by Mr. Dibble to the audience, and another by the Rev. Mr. Spencer, the pastor of the Second Presbyterian Church, to the missionary and his wife, the latter of whom is a member of that church. Prayers were offered by the Rev. Mr. Lewis, who also read a portion of Scripture, and by the Rev. Mr. Jacobus, and the Rev. Dr. Cox, Presbyterian ministers in Brooklyn. The singing was in keeping with the other exercises, and the large house being filled with a highly respectable audience, the meeting altogether was one of uncommon interest.

Mr. Dibble attended the monthly concert prayer at the Broadway Tabernacle on Monday evening, and there also—where he had delivered a series of lectures on the Sandwich Islands mission, since published by Mr. Taylor, and another series on the subject of missions generally, which is now prepared for the press—he made a feeling address. Other addresses were delivered by Messrs. Anderson and Armstrong, two of the Secretaries of the American Board, and by Mr. Parker, the pastor of the Tabernacle church.

Mr. Dibble and his family sailed on Wednesday in the ship Lausanne, Capt. Spaulding. A large company of Methodist missionaries goes in the same ship to the Oregon territory, by way of the Sandwich Islands.—*N. Y. Observer.*

EXTRACT FROM THE MESSAGE OF THE GOVERNOR OF VERMONT.

Fellow Citizens of the Senate and of the House of Representatives:

In obedience to the Constitution of our State we are again assembled to transact the public business. By diligent attention to our various duties, by enacting such laws as the wants of our constituents require, by electing to office such men as are capable, faithful and honest, by equalizing the public burdens and by administering the government with a due regard to frugality and economy, we give good evidence that we entertain a proper estimate of the responsibilities of our several stations.

The general prevalence of health, the benignant smiles of a merciful Providence on the labors of the husbandman, and the prosperity which has attended our citizens in their varied pursuits, demand a grateful remembrance of the Being from whom are all our blessings.

Circumstances, which, a few months since, in a neighboring State, threatened to disturb the friendly relations subsisting between this country and Great Britain, have happily, through the wisdom and moderation of the rulers of the two countries, been put in a train of amicable adjustment. This result, to a nation like ours, whose habits and pursuits make it at all times their interest to be at peace with the rest of the world, and whose inclinations correspond with their interests, is a matter of sincere congratulation.

The continuance of the political disturbance in the neighboring Province of Canada, and the alleged cruelty with which the contest had been carried on, was made the apology for a system of incendiarism of the most reckless and desperate character, on the frontier between this State and Canada. The design of the perpetrators of those mutual acts of aggression, was, evidently, to provoke and exasperate the public mind, and thus bring on a state of feeling between the inhabitants of the two countries which would ultimately result in war. The continued succession of these atrocious acts from December to April, goes far to show that those engaged in them, on both sides of the line, had this object in view. In the progress of this disgraceful business, a number of unoffending citizens of this State have been subjected to heavy losses by the destruction of their buildings and other property by fire.

In consequence of the alarm occasioned by these repeated acts of violence, Brigadier General Nason and the civil authorities in that vicinity deemed it necessary, on three several occasions, to call out portions of the militia to protect the persons and

property of our citizens, and quiet public apprehension. We were early apprised of the fact, and without delay assumed the responsibility of ordering the delivery of arms from the Arsenal for their use. The first detachment called out in February, after remaining on duty several days, was, at my request, relieved by regular troops, mustered into the service of the United States, paid and discharged by order of Maj. Gen. Scott of the Army. Application was made to the office in command at Plattsburgh, to have the same course pursued with those subsequently called out. I have not yet been apprised of the result.

In February last, one George Holmes, charged with the commission of an atrocious murder in the Province of Lower Canada, was arrested in the town of Burlington, and there detained to await the result of a demand upon the President of the United States for his surrender to the authorities of Canada as a fugitive from justice. The President, in the absence of any conventional arrangement on the subject, between this country and Great Britain, declined interfering or complying with the application; upon which the Governor of Canada addressed me on the subject, and requested that, in accordance with the laws of nations and the comity heretofore subsisting between the State of Vermont and the Province of Canada, the said Holmes might be surrendered to the authorities of that Prov-

ince that he might be tried for the crime with which he was charged.

Considering the practice which had heretofore prevailed between the authorities of this Province and this State—which, so far as I could ascertain, had been in favor of surrendering, on application, persons charged with the commission of atrocious crimes—and also the consequences which must inevitably result to the inhabitants of the respective territories from a contrary decision, I was induced to make an order for the delivery of said Holmes to the Agent of the Canadian Government. The execution of this order was prevented by a writ of habeas corpus from the supreme Court of this State. The authority of the Executive to make the surrender, and consequently the obligations of national law on the subject, were by some denied. The legality of the order, I understand, is now in a course of judicial investigation.

This may be a proper occasion to remark, that, if the laws of nations and the comity which is supposed to subsist between countries at peace, whose territories are contiguous, do not warrant the exercise of the power necessary to make surrender of atrocious criminals escaping from one government to the other; if the foreign felon can force himself upon us, claiming protection under our laws from merited punishment, and thus make our country a refuge for the vilest offenders; and if, as is contended by some, all laws emanating from the State legislatures on the subject are unconstitutional and inoperative, it becomes our immediate duty, as a measure of self-protection, promptly to make such representations to the general government, for whom all power and authority on this subject are claimed, as will cause proper measures to be taken, either by legislation of Congress, or by treaty stipulation with neighboring and friendly powers, to enable the proper authorities mutually to demand and surrender persons charged with the commission of great crimes on the government and escaping into the territories of the other.

The policy of despotic governments is to keep their subjects in ignorance of their rights as men, and of their physical and moral power. In this lies the foundation of their security. In a republic, all power is inherent in the people, no individual is entitled to pre-eminence over his fellow, except for superior moral or intellectual attainments. The happiness and security of the people are the legitimate ends of all free government; and, as legislators, we ought to enquire how these can be most effectually secured.

Taking it for granted that the public is under obligation to educate every child in the State, it would seem necessary that the burden of supporting our schools—at least so much of it as is required to defray the expense of teachers' salaries, be placed upon those who have the ability to pay,—or in other words, that the deficiency, after the application of the public money, be raised by a tax on the list of all taxable property in the district. This course has, in many places, been found highly beneficial, and where a contrary practice prevails it is to be feared, many children are deprived of the advantages which the State designed.

The present mode of distributing the public money, in proportion to the number of scholars between the ages of four and eighteen, does not, I apprehend, practically carry out the wise and benevolent intention of the framers of the law. It is respectfully suggested, that, if a certain part of the public funds in each town were divided equally among the districts, and the residue in proportion to the number of scholars, it would enable weaker districts to employ more competent teachers, and for a longer period, and at the same time tend to frugality and economy in districts of greater ability.

The act of 1836, providing for depositing the surplus revenue with the towns, has received a construction, in some places, different from that intended, and caused delay and difficulty in the distribution. I would further suggest whether some system of direct accountability would not have a very happy influence on the prosperity of our common schools.

Sudden expansions and contractions in the currency are evils ever to be deprecated. They are usually induced by the balance of foreign trade being in favor of, or against us. To these evils we must continue subject so long as we remain dependent upon European work-shops for so large a share of

the merchandise consumed in this country. We are admonished by this fact as well as by the deprivation and embarrassment we

should experience in case of a war, of the necessity of steadily pursuing the wise policy of our ancestors, which was, always to sustain and protect the manufacturing enterprise and mechanical skill of our own citizens. Though this is a duty more directly appertaining to the general government, still, an examination of our legislative history shows that it has been the constant aim of this state to encourage, by every available means, those branches of domestic industry. Hence the distinctions between licenses for the sale of foreign and domestic manufactures; hence the boundaries and exemptions which, from time to time, have been offered and provided, and hence the many acts of incorporation for manufacturing purposes, enabling a number of persons to associate in the establishment and prosecution of branches of business requiring an amount of capital beyond the means of a single individual, and involving a degree of hazard which no one person would be willing to encounter. To this policy we are mainly indebted for the astonishing progress already made towards supplying the country with most of the necessities and many of the luxuries of life.

For the Christian Reflector.

Albany, N. Y. Oct. 1839.

Dear Brother,—It has often been matter of

deep regret, no less than of wonder, that any

CHRISTIAN REFLECTOR.

MICHIGAN.

ADRIAN, LEN. Co., Mich., Sept. 21, 1839.
My Dear Sir.—During the present week we have had no inconsiderable excitement in this vicinity, caused by the presence of some half dozen blood-hounds, in the shape of men, from the South, in pursuit of human chattels. About three years since, two colored persons from Kentucky, came to this village, and were soon after followed by some who pretended to be their former owners. The colored persons were seized—but the spirit of the "woolverines" was roused, and the kidnappers were plainly told if they were not off, without their prey, a coat of tar and feathers was in readiness, and would soon be used. At this hint, the "chivalrous southerners" leaped from the windows of Stone's Hotel and were soon among the missing.

Nothing more was heard of them until the present week, when they again made their appearance.

During the last three years, the colored men have been residing in this place and vicinity, by the names of William and George. George has, by his own industry and thrift, purchased two eighty acre lots in the adjoining county of Hillsdale, besides acquiring other property—thus fully satisfying the reproach, that the negroes "cannot take care of themselves." He was at work upon his farm, when he was seized on Tuesday last. But the tyrants were compelled to loose their victim. They brought him before the magistrate at Janesville, but he was ably defended by a young abolition lawyer of that village, W. W. Murphy, Esq., and released on the ground of the want of evidence—or some other failure.

William who resides in this village, was at Tecumseh, ten miles north, when he was recognized by his former master. Luckily, he was in a buggy with a fleet horse belonging to his employer, L. Hubbard, Esq., when the chase commenced. He was pursued by six men on horseback, for about eight miles under full speed, until within about two miles of Adrian, when the men-stealers reined up, and gave up the pursuit, not choosing, I presume, to come within the precincts of our village, so long as the recollection of their former escape was fresh in their memory.

To take a slave from Adrian is impossible—thanks to the spirit of our people. The blood-hounds of the South may depend upon nothing but tar and feathers if they come to Michigan to carry away into bondage, to brutalize with stripes and chains, those whom we hold as brothers—alike born "free and equal"—and endowed with certain inalienable rights. Here, in the free West, slaveholders will find no sympathy or assistance. Public sentiment is right upon this point—and being in the right, laws consigning their brethren to bondage, will be but a dead letter to cumber our statute books.

JOHN BROWN.

To the Editor of the Emancipator.

REMARKS.

We publish the above as we received it, leaving to the author the responsibility, both of the statements and the sentiments. We should deeply regret to hear that any citizens of the free states, whether called abolitionists or not, should resort to illegal violence, to prevent a neighbor from being kidnapped, whether with or without the forms of law, by the man-hyenas of the South. Let them find every where no sympathy and no assistance, as they deserve none from the citizens of the free States. And let every lawful obstacle be thrown in the way of their atrocious pursuits, so as to make their piratical errands grievous and unprofitable. But lay no unlawful hand upon their persons, let them continue to wear the coat and cloak which they have bought with the profits of unpaid labor. Let the brand and ear mark by which they shall remember their encounters with the spirit of liberty, be the burning blush of guilt on their faces and the deep wounds of a pricked conscience in their bosoms.—ED. EMAN.

KIDNAPPING IN TURKEY.—A young European, as a Constantinoople letter states, has recently carried off the most beautiful of the slaves in the harem of the Sultan's Esme. The female fugitive took with her jewels belonging to her mistress, worth a million of francs. They have not been traced, but if found will inevitably be put to death.—Am. paper.

[Of course, should that "young European" dare to come to the general "asylum for the oppressed of all nations," the Turkish Consul in New York would demand him as a robber, and our democratic and liberty-loving government would give up the "female fugitive" as the property of the Sultan. For "that which the laws declare to be property is property," and is to be treated as such by all nations.]

[ED. EMAN.]

From the Emancipator.

BIBLICAL EXPOSITION BY THOMAS SCOTT.

I have extracted some additional expositions of the sacred oracles from Scott's Commentary. It would be a curious investigation to ascertain how many of the copies of his Bible, among the slave-teaching professors of religion, are mutilated, or never pored over on that topic, which to them is the grand text of their sincerity and conversion.

2 Chronicles xxviii: 9–11. "Ye purpose to keep the bond-men and bond-women unto you—Deliver the captives again; for the fierce wrath of the Lord is upon you."

"The Lord, provoked with Judah's idolatries, had delivered them into the hands of their still more idolatrous brethren, who proceeded to gratify their inhuman avarice, by seizing all the women and children, to sell them, or to keep them for slaves. Could they hope for the mercy of God, if they showed neither justice nor mercy to their brethren, and augmented their sins by that iniquitous and cruel treatment of the women and children, who had never injured them? They were, therefore, required to set the captives at liberty, because they were exposed to the fierce wrath of God."

"Every man is now our neighbor, and in one sense, our brother; our fellow-man, if not our fellow-Christian. The modern slave-trade, 'SLAVERY,' stands in diametrical opposition to both the law and the gospel, as well as to the true interests of mankind. Who can possibly hold his unfeeling brother in bondage, for his own gain, without violating the rule of doing to others, as he would they should do unto him, and as he might fairly expect that they should do unto him?"—Matthew viii: 12.

"Suppose that an African should kidnap the son of an American merchant, carry him to Africa, and pretending property in him, should sell him for a slave; and so he should be sold from one to another for life, and his children after him. Suppose that Africans have such prices for 'Americans,' as encouraged them to steal and sell one another till it became a regular trade; would not free born 'Americans' execrate buyers, sellers, dealers, and all concerned in such a traffic? To seize, enslave, and sell a fellow creature who, by no crime, is known to us, or cognizable by us, has merited so severe a treatment, in all cases must be contrary to the law of 'loving our neighbor as ourselves.' The poor Africans, and it is infamously more true of native free-born or naturalized American citizens, whatever may be their

color, cannot be proved to be either criminals, debtors, or prisoners taken in rapacious or revengeful wars, waged by them against those who enslave them—on the contrary, they are generally persons, who have been kidnapped from their relatives, or bought of them, or taken prisoners in wars, excited on purpose to supply that infamous market. If any of them are criminals, the 'slave' merchants know it not. They have no authority from God or man to be their executioners; and their descendants certainly are not criminals!"

"If he shall have judgment without mercy, who has shown no mercy; what will be his doom, who has been guilty of the most flagrant injustice to the inoffensive stranger, merely because he had it in his power to oppress him! Legislators and rulers of every State should peremptorily refuse admission into their dominions to those slaves, whom men have so unjustly reduced under their subjection. We have offended against the Lord already, and this connivance must add still more to our sin and to our trespass, till fierce wrath come upon the nation. Instead of injuring the interests of the community, or of any individuals—except most atrocious oppressors who have no right to be considered—it would most effectually to the lengthening of our tranquility and prosperity. If those who commit their oppression fellow-creatures, long to see their grievances servitude terminated, they must unite in prayer for the divine blessing upon the exertions of those who honorably stand forth in this benevolent cause; for except the Lord touch the hearts of those who are to decide upon it, every exertion will be in vain!"

From the Cross & Journal.

We have seldom met with an instance in which the Scripture, "I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments," is more completely verified than in the following narration. We doubt not that on other subjects besides that of temperance, the lives of these two deacons were perfect antipodes. The observance of the Sabbath, and other religious and social duties were probably as differently regarded by the two families whose histories are given below as the particular virtue mentioned.

THE TWO DEACONS.

Many years ago there lived in Roane county, Tennessee, two venerable men, both elders in the same church. One of them lived to the advanced age of 95 and died something more than 25 years ago.

From early life he practised rigidly on the principle of *total abstinence*, and inculcated its observance, with the utmost scrupulousness upon his children as long as he lived. The example and influence of this venerable patriarch were strictly complied with. Ever during the long and perilous campaigns of the revolution in which four of his sons bore a part, they found neither the necessity or inclination to violate their principles. He brought up a family of 12 children—all of whom became reputable and consistent professors of religion. There are now living, of his descendants from 150 to 200. We are informed by a gentleman who is acquainted with and recently visited nearly all of them, that there is not one of all this old man's descendants who is known to drink intoxicating liquors. They all cherish and practice the principle of total abstinence. Moreover, in every family he found a domestic altar, on which ascended the morning and evening incense of their father's God; "and," says our informant, "for intelligence and pity, and every thing that is lovely in the social relation, I never met with its equal." Four of the old Deacon's descendants are this day active and devoted ministers of the gospel—with two of whom the Editor of the Herald is intimately acquainted.

The other deacon, however, was not so scrupulous in this matter. He thought his friend quite too rigid. He contended that a little was wholesome. It increased his appetite, strengthened him, &c. & c. Accordingly he drank moderately every day himself and gave it to his children. And why should he not? If it was good for the father, it was good for the son. Under the influence of this deadly example and precept, he brought up 14 children. And now for the sequel. Only three of his sons and two of his daughters, and only two of all his numerous grand children ever made a profession of religion. Some years ago he was himself excommunicated from the church for drunkenness. Four of his sons were confirmed drunkards. One killed a man, was convicted and sent to the penitentiary; and nearly all of his grand children are drunkards; and all are opposed to temperance Societies. Our informant was brought up in the midst of both these circles, was intimately acquainted with them all, and knows the facts as here stated to be circumstantially true.—Verily, he who drinks a little himself, and gives to his children, assumes a tremendous responsibility.

Ye fathers, who tamper with this poison potion, and who give it to your children, beware! The blood of your murdered offspring, for GENERATIONS YET UNBORN, may be found in your skirts!—III. Temp. Herald.

DISPATCH.

WALL STREET.—The mere "newspaper interest" in money matters is fast subsiding, for there is no exciting matter left to treat upon. Things go as quietly in the street as ever, and with the exception of some tremendously hazardous among the merchants, there is nothing to talk about. A failure of some consequence occurred yesterday, but there is no disposition whatever to recur from the stand taken by our banking institutions. As their discounting days come round, they do the best possible for their customers, and in some cases this has been liberal indeed. On the whole, terms are no harder, if they are not sensibly easier than before the suspension in Philadelphia.—N. Y. Dispatch Oct. 17.

The Boston Banks proceed in their business as usual, and the Advertiser says: "A suspension under present circumstances would be a bankruptcy. Public sentiment does not require it, and would not justify and uphold it." Calculated for the meridian of Boston, this will answer for New York.—Dispatch.

CAUTION.—At Baltimore, on Sunday night Dr. Durkee was called in to see a lady, who was suddenly awakened from sleep by a distressing sensation in her head. Sweet oil was poured into one of her ears, and a small red spider vacated his temporary lodging-place.

KEEP BACK.—The New Orleans papers caution young men very strongly against rushing into that city after the subsiding of an epidemic, in the hope of entering immediately into business; and advise no man to come to New Orleans without funds, in the hope of immediately finding business. The same advice will apply to all cities. The larger the city, the smaller the pity for the destitute and unemployed. It takes time to acquire a footing anywhere; and requires more time in the city than any where else. Every one has to look out for himself, and like a man drowning, to push off those who want assistance.

BUT WE GO ON WITH OUR QUOTATIONS:

"The bishop is bound, even in places where the office of the Holy Inquisition is in force, to take sedulous care that he should pursue the diocese entrusted to him from heretics, and if he shall find any, he ought to visit him with canonical punishments."

DENS, VOL. VII., P. 82.

In the same work we also find the following question and answer:

"Are heretics justly punished with death?

"ST. THOMAS ANSWERS—22 QUEST. 11, ART. 3, CROP. 'YES BECAUSE FORGERS OF MONEY, OR OTHER DISTURBERS OF THE STATE ARE JUSTLY PUNISHED WITH DEATH, THEREFORE ALSO HERETICS, WHO ARE FORGERS OF THE FAITH, AND AN EXPERIENCE TESTIFIES, GRIEVOUSLY DISTURB THE STATE.'

This is confirmed, because God in the Old Testament ordered the false prophets to be slain; and in Deut. chap. 17, v. 12, it is decreed, that if any one will act proudly, and will not obey the commands of the priest, let him be put to death." DENS, VOL. II., PP. 88, 89.—N. Y. PROT.

FIRE IN ALTON.—The St. Louis Republican states that a destructive fire occurred in Alton, Illinois, on the night of the 5th instant. The circumstances are reported to be about this. The fire originated in the store of Mr. Buffon, on the corner of Third and State streets, from whence it extended to the adjoining buildings, consuming the store of Mr. Waples, and in all some ten or twelve buildings, including the printing office of the Temperance Herald. Mr. Buffon had a large amount of goods on storage, estimated at about \$30,000, which it is believed were stolen and the house set on fire. Shortly after the fire broke out, a wagon was seen leaving the town loaded with goods. An officer charged with the survey of the route, has required a guard for the protection of the company, in the execution of the work.

A NEW PHASE OF THE MATTER.—We learn that Seniors Ruez and Montez were yesterday arrested at the suit of Jenkins and Fulah on a charge of assault and battery and false imprisonment. The processes were issued by Judge Ingraham of the Court of Common Pleas, and Chief Justice Jones of the Supreme Court.—Dispatch.

HENRY DAMAN HAS BEEN CONVICTED BY THE RUTLAND (Vt.) COUNTY COURT, OF MURDERING HIS WIFE, AND IS TO BE EXECUTED ON THE 31ST OF FEBRUARY NEXT.

Taunton Baptist Association was held at the Meeting-house in North Attleborough, Mass., on Wednesday and Thursday, Aug. 28 and 29, 1839.

NORTH ATTLEBOROUGH, AUG. 28, 1839.
1. THE ASSOCIATION convened at 10 o'clock, A. M. The services were commenced with singing. The introductory prayer was offered by brother John Allen. Sermon by brother Asa Bronson, from Psalms 11. 13; at the close of which a collection was taken for the aid of widows and children of deceased ministers, amounting to \$20,81.

2. The body was then organized by electing Brother Abel Fisher, Moderator; Brother Henry Clark, Clerk, and Brother Nathan Chapman, assistant Clerk.

CHURCHES. Ordained Ministers 11. Gain 46. Whole number 1615.

24. The following was offered by Brother Briggs, with appropriate remarks:

In view of the continued and rapid influx of the population into the new settlements of the West, both from the Eastern States of our Union and from Europe; and in view also of the character of the latter, and of the fact, that the Gospel of Christ is essential to the present, as well as to future happiness of our fellow citizens;

Therefore Resolved, That this Association earnestly recommend the A. B. H. M. Society to the alms and prayers of the Churches composing this body.

26. After remarks by Brother Colver and others, adopted the following report of the Committee on Slavery:

Whereas slaveholding is a sin most corrupting to the Church of Christ, and a sin inseparable from all uncleanness, having by its evil tendency pressed at least two Baptist Associations* to pronounce in solemn consultation their approbation of polygamy, or in other words, a disregard of the marriage covenant;

And whereas by the extensive toleration of Slavery in our Churches, and by the various mutual co-operations and reciprocal communion, the denomination is made to endorse its being and to cover its pollutions;

Therefore Resolved, That it becomes us as Christians to humble ourselves before God on the account of that sin; and that early and effectual measures ought to be taken to purify the Churches from slaveholding; and further, that energetic and effectual measures should be taken to free the denomination from that portion of the Church which studiously and perseveringly adheres to it, refusing to put it away.

Resolved, That we approve of the proposition to call a National Baptist Convention on this subject, and we desire that a full attendance should be had and that the relations of the Church to slavery may be fairly discussed and her duty on this subject be brought out and pressed home upon the Denomination.

30. Voted to recommend the last Thursday of February as a day of prayer for Colleges and other Seminaries of Learning.

* The Savannah River Association, Georgia, and the Shiloh Do. Virginia.

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From the London new Protestant Magazine.

POPE REPRESENTED BY POPISH WRITERS.

UNDER this head we purpose placing before our readers an occasional assortment of quotations from popish writers who have unconsciously unveiled the horrors of their superstitious, idolatrous, and persecuting system; and as our extracts shall be plain and not to be misunderstood, all necessity for lengthened comments will be obviated.

Resolved, That we shall quote from works still regarded as authorities by the papists, notwithstanding all their ridiculous assertions about popery being changed.

"WE EXCOMMUNICATE AND ANATHAMATIZE ON THE PART OF THE ALMIGHTY GOD, FATHER, SON, AND HOLY GHOST, ALSO BY THE AUTHORITY OF THE BLESSED APOLSTLES, PETER AND PAUL, AND BY OUR OWN, ALL HUSSITES, WICKLIFFEITES, LUThERANS, ZWINGLIANS, CALVINISTS, HUGOENOTS, ANABAPTISTS, TRINITARIANS, AND APOSTATES FROM THE CHRISTIAN FAITH, AND ALL SINGULAR OTHER HERETICS, UNDER WHATSOEVER NAME THEY MAY BE INCLUDED, AND OF WHATSOEVER SECT THEY BE, AND THOSE WHO BELIEVE THEM RECEIVE THEM FROM THESE, AND GENERALLY ALL DEFENDERS OF THEM. AND ALL PERSONS KNOWINGLY READING, RETAINING, OR PRINTING THEIR BOOKS CONTAINING HERESY, OR TREATING OF RELIGION WITHOUT OUR AUTHORITY, AND THAT OF THE APOSTOLIC CHAIR, OR IN ANY MODE DEFENDING THEM, FOR BEING HERETICS, AND OF WHATEVER NAME THEY MAY BE, AND THOSE WHO BELIEVE THEM RECEIVE THEM FROM THESE, AND GENERALLY ALL DEFENDERS OF THEM. AND ALL PERSONS KNOWINGLY READING, RETAINING, OR PRINTING THEIR BOOKS CONTAINING HERESY, OR TREATING OF RELIGION WITHOUT OUR AUTHORITY, AND THAT OF THE APOSTOLIC CHAIR, OR IN ANY MODE DEFENDING THEM, FOR BEING HERETICS, AND OF WHATEVER NAME THEY MAY BE, AND THOSE WHO BELIEVE THEM RECEIVE THEM FROM THESE, AND GENERALLY ALL DEFENDERS OF THEM. AND ALL PERSONS KNOWINGLY READING, RETAINING, OR PRINTING THEIR BOOKS CONTAINING HERESY, OR TREATING OF RELIGION WITHOUT OUR AUTHORITY, AND THAT OF THE APOSTOLIC CHAIR, OR IN ANY MODE DEFENDING THEM, FOR BEING HERETICS, AND OF WHATEVER NAME THEY MAY BE, AND THOSE WHO BELIEVE THEM RECEIVE THEM FROM THESE, AND GENERALLY ALL DEFENDERS OF THEM. AND ALL PERSONS KNOWINGLY READING, RETAINING, OR PRINTING THEIR BOOKS CONTAINING HERESY, OR TREATING OF RELIGION WITHOUT OUR AUTHORITY, AND THAT OF THE APOSTOLIC CHAIR, OR IN ANY MODE DEFENDING THEM, FOR BEING HERETICS, AND OF WHATEVER NAME THEY MAY BE, AND THOSE WHO BELIEVE THEM RECEIVE THEM FROM THESE, AND GENERALLY ALL DEFENDERS OF THEM. AND ALL PERSONS KNOWINGLY READING, RETAINING, OR PRINTING THEIR BOOKS CONTAINING HERESY, OR TREATING OF RELIGION WITHOUT OUR AUTHORITY, AND THAT OF THE APOSTOLIC CHAIR, OR IN ANY MODE DEFENDING THEM, FOR BEING HERETICS, AND OF WHATEVER NAME THEY MAY BE, AND THOSE WHO BELIEVE THEM RECEIVE THEM FROM THESE, AND GENERALLY ALL DEFENDERS OF THEM. AND ALL PERSONS KNOWINGLY READING, RETAINING, OR PRINTING THEIR BOOKS CONTAINING HERESY, OR TREATING OF RELIGION WITHOUT OUR AUTHORITY, AND THAT OF THE APOSTOLIC CHAIR, OR IN ANY MODE DEFENDING THEM, FOR BEING HERETICS, AND OF WHATEVER NAME THEY MAY BE, AND THOSE WHO BELIEVE THEM RECEIVE THEM FROM THESE, AND GENERALLY ALL DEFENDERS OF THEM. AND ALL PERSONS KNOWINGLY READING, RETAINING, OR PRINTING THEIR BOOKS CONTAINING HERESY, OR TREATING OF RELIGION WITHOUT OUR AUTHORITY, AND THAT OF THE APOSTOLIC CHAIR, OR IN ANY MODE DEFENDING THEM, FOR BEING HERETICS, AND OF WHATEVER NAME THEY MAY BE, AND THOSE WHO BELIEVE THEM RECEIVE THEM FROM THESE, AND GENERALLY ALL DEFENDERS OF THEM. AND ALL PERSONS KNOWINGLY READING, RETAINING, OR PRINTING THEIR BOOKS CONTAINING HERESY, OR TREATING OF RELIGION WITHOUT OUR AUTHORITY, AND THAT OF THE APOSTOLIC CHAIR, OR IN ANY MODE DEFENDING THEM, FOR BEING HERETICS, AND OF WHATEVER NAME THEY MAY BE, AND THOSE WHO BELIEVE THEM RECEIVE THEM FROM THESE, AND GENERALLY ALL DEFENDERS OF THEM. AND ALL PERSONS KNOWINGLY READING, RETAINING, OR PRINTING THEIR BOOKS CONTAINING HERESY, OR TREATING OF RELIGION WITHOUT OUR AUTHORITY, AND THAT OF THE APOSTOLIC CHAIR, OR IN ANY MODE DEFENDING THEM, FOR BEING HERETICS, AND OF WHATEVER NAME THEY MAY BE, AND THOSE WHO BELIEVE THEM RECEIVE THEM FROM THESE, AND GENERALLY ALL DEFENDERS OF THEM. AND ALL PERSONS KNOWINGLY READING, RETAINING, OR PRINTING THEIR BOOKS CONTAINING HERESY, OR TREATING OF RELIGION WITHOUT OUR AUTHORITY, AND THAT OF THE APOSTOLIC CHAIR, OR IN ANY MODE DEFENDING THEM, FOR BEING HERETICS, AND OF WHATEVER NAME THEY MAY BE, AND THOSE WHO BELIEVE THEM RECEIVE THEM FROM THESE, AND GENERALLY ALL DEFENDERS OF THEM. AND ALL PERSONS KNOWINGLY READING, RETAINING, OR PRINTING THEIR BOOKS CONTAINING HERESY, OR TREATING OF RELIGION WITHOUT OUR AUTHORITY,

his own—having emanated from the same Almighty hand—being written in letters of light and love upon the whole frame-work of nature—shining as they do from one end to the other of the volume of revelation—and being recurred to the Africans as ours are to ourselves, by the same original, primitive, and indisputable grant from heaven, which forms the Magna Charta of the globe! The sum total of all evidence on the subject is this, that "in the beginning God created man in his own image male and female created he them"—free agents in thought, in word, in deed; and while the patriarchal and Levitical dispensations, which seemed to connive at a species of mitigated thralldom are passed away and gone, we are ready to appeal to the gospel, a nobler promulgation than the American Declaration of Independence, with which however the Anti-Abolitionists are grossly inconsistent; we aver, that Christianity came down from heaven, to give "liberty to the captive," and the "opening of the prison to them who are bound"—to wipe away tears from off all faces—to break in pieces the manacles of tyranny and despotism—to set up the kingdom of the Redeemer as one of holy freedom—and to extend to the whole human family, without distinction of clime or color, that union of harmonious love, which will ultimately connect the most distant regions, from Nova Zembla and Labrador down to New Zealand, with the throne of their Creator and Savior! What sight can be more lamentable than to behold American Christians, taking up opposition in the very teeth of justice and religion? That "American Gentleman" calumniates those who are lifting up voices far more potent than his, against an ENORMOUS NATIONAL ABOMINATION! He invokes jurisprudence to his assistance; but even upon that ground, lower as it is than the platform of Christianity, the case may be argued out against him.

"What is the origin of slavery? Justinian says, Institutes, Book 1: 3, 4. 'Slaves are either made or born such. They are made so by the law of nations or civil statute. They are born so from our bond-women.' Three origins are here recognized of slavery; the law of nations; civil law; and descent from servile parents—the last of which depends upon the legality of the other two. But were the slaves in America prisoners taken alive in an invasive war undertaken on their part, whereby some have supposed, 'that they might become lawful captives—the loss of liberty being a merciful substitute for the loss of life?' Or are they held in bondage by the civil law, involving the principles of a bargain, wherein they or their ancestors sold themselves into slavery for a valuable consideration?" The Virginia Bill of Rights affirms, that "all men have certain inherent rights; the enjoyment of life and liberty, with the means of acquiring and possessing property, and pursuing and obtaining happiness and safety; of which they cannot by any compact deprive or divest themselves or their posterity." To what other title can the present slave-holders trace up their horrible property than to the slave-trade, which is PIRACY? Are American state-governments, through their peculiar position with regard to their Federal Republic, to over-ride the laws of God and the rights of man, in country calling itself the freest in the world—and yet those who form and support societies for annihilating the MAMMOTH MONSTER are to be branded with opprobrious epithets; or to be sneered down, were that possible, as favorites of outrage and sedition?

"With regard to this hideous question, however humiliating, the United States are in the same category with the Brazilian empire!—When we remember that Cuba is not far distant, and that the vast contiguous continent of South America from the Maranon to the La Plata, is still darkened with an enslaved population more numerous than the enfranchised—the entire regions of Slavery will then stand out as a full quarter of the inhabited portion of the earth, and more equal to the old Roman world at its widest extent. In those immense countries, New Orleans and Rio Janeiro glitter as the gay capitals where thralldom reigns and revels, like the Sodom and Gomorrah of our age, amid six millions of bondmen!—For those unhappy beings, the milk of human kindness flows not! In the fatness of the olive—in the sweetness of the cane—in the luxuriance of the rice-grounds and corn-fields—in the citron, the orange, the mango, the guava, the tamarind, the grape, the fig, the pineapple, and the pomegranate; although all cultivated by their care; yet in neither of them have they any rightful or indefeasible portion—and while the hand of Providence around them is literally bursting with abundance; their lot is labour alone—not the wholesome appointment of God, but the results of the lash and the drivers. Their bondage seems set in irremediable darkness, or if enlightened at all, it is only with the phosphoric glare of its own teeming and terrible putrescence! Such is the system against which the American Abolitionists have declared a constitutional and an undying war. They conceive that there is a higher Court of Appeal than any state jurisdictions or supreme judicaries—nor will they be charmed away from their holy and patriotic purpose by the following representation.

[to be concluded next week.]

For the Christian Reflector.
You will please notice the following: On the 8th Oct. 1839, in accordance with a request of the 1st Baptist Church in Girard, an ecclesiastical council convened, and after mature deliberation, proceeded to set apart Br. Roswell Cheney to the work of the gospel ministry.—Bro. J. L. Richmond preached the sermon from Matt. xi: 29. Brother E. Richmond made the consecrating prayer and laid on hands with brethren A. Jacobs, J. L. Richmond, E. M. Miles and A. W. Baker; Br. A. Jacobs gave the charge.—Br. E. M. Miles gave the right hand of fellowship. Br. A. W. Baker gave the charge to the church and congregation. Concluding

prayer was offered by Br. Miles. Hymn was read and benediction pronounced by the candidate. The services were solemn and pleasant.

By order of the Council.
E.D. E. RICHMOND, Mod.
E.D. A. W. BAKER, Clerk.

For the Christian Reflector.

Palmer, (Three Rivers), Oct. 14th, 1839.

Dear Brother Grosvenor,—I wish, through the medium of your paper, to inform the friends of Zion what a merciful God hath wrought for the people of this place. I commenced my labors with this church the first sabbath in May last; after which time I discovered nothing special, except that the congregation became increasingly large and attentive, until about the middle of August, when the Lord commenced a glorious outpouring of his Spirit. A young lady came to my house on Tuesday morning in tears, saying, she was sick of sin and wanted to find the Savior. I conversed and prayed with her, and the next day she was rejoicing in hope. On the next Thursday evening, I went to our stated prayer meeting, which had been rather thinly attended. Several young people came in, and, when requested, three young ladies arose for prayers. These in the course of a few days, found the Savior precious to their souls. On Friday and Saturday evenings next following, the young people voluntarily came to my house for prayers and religious conversation; and we had an interesting solemn season, sinners anxiously "crying what shall we do to be saved?" On Sunday morning, after the usual services of the day, the young people met at a neighboring house and sent for me. Nearly all in the room bowed down upon their knees in time of prayers and their "grief was great." At the close of this interview, I invited them to meet at my house the next evening. They came and filled the largest room, with some in other rooms.—We, therefore, hope to see at the Convention brethren from every section of the State, prepared to act in the fear of God for the rescue of their brethren in bondage, as becometh saints.

DUBLIN, N. H. ASSOCIATION.—This body held their 13th Anniversary on the 4th ult. with the Church in Sullivan. David Gage, Moderator; Caleb Sawyer and Wales Kimball, Clerks. Number of Churches, 15. Ordained Ministers, 12. Licentiates, 3. Additions by baptism, 19—by letter, 93. Dismissions, 54—Deaths, &c., 21—Total, 99. This body evince a healthy love of religious feeling, and an onward course in good works. Resolutions on the several benevolent objects were passed.—Emancipation was not forgotten.—The resolution on slavery implies a heavy censure of somebody. Either slavery is a great sin—or else the Dublin Association greatly err respecting it. Br. Z. Jones presented the following Preamble and Resolution, which was adopted. Believing that God has 'made of one blood all nations of men to dwell on all the face of the earth; that to hold a portion of the human family as property, is a gross outrage upon humanity and a sin of the deepest guilt against Heaven.' Therefore, Resolved, as the sense of this meeting, that the whole system of American Slavery deserves the united condemnation of the whole Christian world, as one of the most complicated villainies, and one of the deepest laid plots, to rob God of his glory and destroy souls, that ever blackened the page of history, or disgraced human nature."

Pudens and Claudia.—In copying from the extract we recently made from the "History of the Welsh Baptists," the New York "Dispatch" has seen meet to change the orthography of the name from "Pudens" to "Prudence." Will the Editor please set the matter right?

CALL For a Baptist Anti-Slavery Convention in Massachusetts.

The undersigned respectfully invite their Brethren throughout this Commonwealth, both ministers and Laymen, who take a deep and solemn interest in the cause of the down-trodden slaves of our country and desire their immediate emancipation, as also the purification of the Baptist Denomination from the reproach of cherishing in its bosom the sin of slavery, to meet in Worcester on the first Thursday of Nov. next, being the 7th day of the month, at 10 o'clock, A. M.; for the purpose of deliberating upon this subject and taking such action in relation to it as the Convention shall judge to be in accordance with Christianity.

Such Churches as are disposed to send delegates to the Convention are desired to do so; but it is hoped that no friend of the slave will wait for such appointment as the condition of his attendance. A suitable house for holding the Convention will be provided, and due notice thereof given.

Sept. 10, 1839.

Joshua T. Everett, Princeton.
Benjamin Wiser, Auburn.
E. B. Newton, W. Boylston.
Windsor Morse, do.
Thomas White, Jr., do.
David Hall, Oxford.

H. N. Loring, Plymouth.

John Alden, Jr., Shelburn Falls.

Aaron Burbank, Bernardston.

B. F. Remington, N. Leverett.

Asaph Merriam, Athol.

Erasmus Andrews, N. Sunderland.

Lorenzo Rice, do.

William Leach, Wendell.

George Daland, New Salem.

Isaac Woodbury, N. Leverett.

Samuel Puffer, N. Sunderland.

Ebenezer MacCumber, New Salem:

Azariah Sawyer, Wendell.

Nelson B. Jones, Hardwick.

Prosper Powell, Three Rivers.

James Tomson, do.

Leonard Barrett, do.

Chester Tilden, Belchertown.

Simon G. Shiple, Boston.

Tho's H. Rice Worcester.

Jeremiah Bond, do.

M. Wms. Maynard, Leicester.

Winthrop Morse, Brookfield.

Charles Hersey, Worcester.

John Greene, Leicester.

Cyrus P. Grosvenor, Worcester.

Moses Harrington, Leominster.

Abel Brown, Jr., Holden.

John Allen, Seekonk.

Abiel Fisher, Swanzey.

Nathaniel Colver, Boston:

Mason Ball, Princeton.

N. W. Smith, Fitchburg.

Leonard Tracy, West Boylston.

George Waters, Sterling.

Samuel Everett, Athol.

E. M. Hosmer, W. Boylston:

Jason Abbott, Boylston.

James Davenport, do.

Jacob Goddard, Bolton.

Enoch Hall, do.

Silas Ripley, Foxboro'.

Martin Torrey, do.

Worcester, Oct. 23, 1839.

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Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, OCTOBER 23, 1839.

MASS. BAPTIST A. S. CONVENTION.

The "CALL" for the Convention to be held in Worcester on the 7th proximo is now presented to the Baptists of Massachusetts, signed by more than fifty brethren. This call originated in a meeting of the Board of the Reflector, and, so far as we have learned, has met the approbation of Baptist Abolitionists throughout the Commonwealth. It would have been more gratifying to us, if a Circular had been sent out for the purpose of receiving the signatures of all favorably disposed towards the object, before its publication; but the expense of such a measure would not have been small. This has been avoided by the course which has been adopted. The subject is before the public, and we have reason to anticipate a full Convention. The great object of the Convention, as we understand it, is to devise and put into operation suitable means to purify the Baptist Denomination from the sin of slavery; and we are of opinion that, while individuals will remain at liberty to connect themselves with any mixed Anti-slavery Society, they may exert a more direct and effective influence on slavery through the Denomination to which they belong.

We, therefore, hope to see at the Convention brethren from every section of the State, prepared to act in the fear of God for the rescue of their brethren in bondage, as becometh saints.

DUBLIN, N. H. ASSOCIATION.—This body held their 13th Anniversary on the 4th ult. with the Church in Sullivan. David Gage, Moderator; Caleb Sawyer and Wales Kimball, Clerks.

Number of Churches, 15. Ordained Ministers, 12. Licentiates, 3. Additions by baptism, 19—by letter, 93. Dismissions, 54—Deaths, &c., 21—Total, 99. This body evince a healthy love of religious feeling, and an onward course in good works. Resolutions on the several benevolent objects were passed.—Emancipation was not forgotten.—The resolution on slavery implies a heavy censure of somebody. Either slavery is a great sin—or else the Dublin Association greatly err respecting it.

Br. Z. Jones presented the following Preamble and Resolution, which was adopted.

Yesterdays morning, Mr. Albert Perry, of Framingham, to Miss Jane S. Hart, of Boston. In Roxbury, Mr. Moses Withington, to Miss Jane Clapp.

In South Boston, Oct. 7th, Emily Elizabeth Shedd, only child of Mr. Ebenezer J. Mathews, 7 months.

In Nantucket, Capt. James Swain, a revolutionary pensioner, 80; Daniel Coffin, Esq. 86.

Yours in the bonds of Christian love,
PROSPER POWELL.

REV. C. P. GROSVENOR.

Br. W. W. Buck, writes us from Thompson, Conn. and says:—

The Lord has laid his hand heavily upon this Church in that he has stricken down one of its most important, useful and active members, NATHAN A. CHANDLER, who died of a Typhus Fever, Oct. 9th, aged 55.

It is our joy to state that he has left behind, for the consolation of his friends and the Church of God, the best of evidence of his fitness—

Still Another Awful Fire at Mobile.—Yesterday we gave intelligence of a terrible fire at Mobile, which occurred on the 7th instant. In this day's paper we are called upon to record yet another terrible conflagration which occurred on the night of the 8th. The only facts received, beside those contained in the letters below, is that the books and papers of the Planters' Bank were saved.

Affliction upon affliction crowds upon this doomed city. When I wrote you yesterday, I intended to have given you to-day a more detailed account of the fire of the 7th, (Monday night,) which we thought the most dreadful affliction; but a new horror has cast that, for the present, into temporary oblivion. Last night the Mansion House was fired in an unoccupied room on the third story, in a remote part of the building; and in such a way as to give it a full sweep along the whole building. It succeeded, and the consequences are awful. While I write, (at 8, A. M.) the Mansion House is literally destroyed—the unfinished Government-street House is a heap of ruins—the Merchants' and Planters' Bank, (a fine structure, which cost \$250,000,) is nearly down—one of the market houses is burned, and the whole range of buildings opposite, from Court to Government street, is wholly destroyed. Loss incalculable, and the certainty that it is the work of villains deepens the horror of the scene.

Moses A. Brown, Sterling.
T. E. Valentine, Northborough.
Lewis Allen, do.

NOTICE.

There will be a Convention of delegates from the Sturbridge and south part of Worcester associations at Leicester, on Wednesday the 13th day of Nov. next at 10 o'clock A. M. to take into consideration the utility of altering the boundaries of said bodies.

GEORGE MIXTER, As't. Clerk.

Wales, Oct. 15th, 1839.

PHYSIOLOGICAL MEETING.

The next meeting of the Worcester Physiological Society will be held at the hall in *Pain's buildings*, over Boyden and Fenno's Store, on SIXTH DAY (Friday) EVENING NEXT, at 7 o'clock. Ladies and gentlemen interested are respectfully invited to attend.

Jos. S. WALL, Secretary,

Worcester 10th mo. 23, 1839.

BRIGHTON MARKET.—Oct. 14, 1839.

[Reported for the Daily Advertiser and Pat.]

The storm has prevented us from making up our report as usual—a large quantity of Stock of every description remains unsold, much of which will probably be disposed of tomorrow. About 800 Head Cattle, 1500 Stores, 3500 Sheep, and 1200 Swine were at market.

Prices—*Beef Cattle*—Former prices were not sustained on the second and third quality. We quote first quality at 72 5/8 to 75; second quality 62 5/8 to 67 1/2; third quality 55 to 60.

Stores—Sales were made at prices very unequal and lower than last week. We quote yearlings \$11 a 15; those 1 year old \$17 a 27.

Cows and Calves—Sales \$25, 32, 45, and 65.

Sheep—The price of jets has since last week been materially declined and the few lots sold were at reduced prices, lots were sold at 162, 192, 225, 250, and 325.

Swine—A few sales only were effected, a few lots to pedigree were sold at 4 1/2 for Sows and 5 1/2 for Barrows. At retail 5 1/2 to 6 1/2 for Sows and 6 1/2 to 7 1/2 for Barrows. A few Berkshire Shoots warranted full blooded, will be at market next week. The pedigrees can be furnished if required.

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POETRY.

For the Christian Reflector.
The following lines were written by Mrs. M. A. W. on the death of Miss M. W. who died in West Millbury, Oct. 10th aged 14 years, after an illness of five days.

MARIA'S GONE.

The lovely girl has passed away.
How short a time she deigned to stay;
And lonely friends now sigh, and mourn,
Saying, alas! Maria's gone.

That lovely face, so late in bloom,
Has passed away and pale become;
Maria's gone! she is not here,
She sleeps in the cold grave so drear.

Memorials left in silence tell,
That she has left this world farewell:
We hope she rests in heaven above,
To chant and sing a Savior's love.

Yes, she is gone—forever gone,
Nor can she e'er to us return;—
Tis thus we all must soon decay.—
We are but creatures of a day.

Maria's gone! but we are here;—
Let us prepare in heaven t' appear,
That, when our bodies sink to rest,
Our spirits may with Christ be blest.

From the Genius of Universal Emancipation.

THE FREED SLAVES.

Several years since, three vessels freighted with slaves, from the United States, were wrecked on the Bahama Islands. By the laws of the realm, every man that sets his foot on British territory is free; and thus, by the interposition of Providence, these cargoes of slaves were liberated, the chains of their bondage broken, and they at once constituted free-men. On account of applications from the pretended owner, Congress instructed the executive of our Republic, to remunerate for their loss of property in these human beings, and a reparation was accordingly made.

The darkness veiled the sea—the raging blast in tempests howled with ocean's deafening roar; And from the clouds the lightning's flames were cast,

As pealed the thunders round Bermuda's shore; While in the surge, and freighted down with slaves,

The guilty ship was struggling with the waves, And on its deck, and in its prisoned cell,

Were human beings, helpless with their chains; There lay proud man, as 'neath some mystic spell,

While madly rushed the hot blood through his veins—

And there the woman weak, and quiet child, Were fettered like the madman fierce and wild.

And these were beings born on Freedom's soil, To bondage doomed by skin of sable hue;

Their cheerless fate to wear the chain of toil, While robbed of rights to all from Nature due;

And this their lot—from home and kindred torn! For gold to stranger lands with anguish borne!

And these were proud Virginia's sable sons, And nurtured in the land of Freedom's pride!

Sons where the fair Potowmack quiet runs,

And some in cool retreat on mountain's side, Who now beneath a southern sun must toil!

Are doomed with blood and tears to dress the soil!

But will the hand of mercy quiet sleep? Will not the wail of children break its rest?

Nor curse of injured man who cannot weep?

Nor stilled sigh that heaves the woman's breast?

Is not the fire of vengeance now awake,

Whose warning voice the boundless main doth shake?

But feeble woman's prayer will yet prevail!—

The tempest gathers blackness o'er the sky!—

The bondman's foes in guilty terror quail,

When vengeance in his thunder speaks on high!

The troubled waves in rising anger move,

And madly sweep the chastening winds above!

And justice to the elements has given

The work of heavenly mercy to fulfil—

This high commission, for the winds of heaven—

on,

And ocean's waves, to execute his will!

The slave now wrested from the tyrant's hands!

On Freedom's ground emancipated stands!

And now is heard the voice of thankful praise,

From him who uttered curses on his foe;

And joyful tears, the grateful heart repays,

Burst forth from him so stern in deepest woe;

And woman's heart, which dark despair withstands,

In secret treasures up its joyful flood!

FRANKLIN.

La Salle County, Aug. 26 1839.

INSCRIPTION UNDER THE PICTURE OF AN AGED NEGRO WOMAN.

By James Montgomery.

Art thou a woman? So am I; and all

That woman can be, I have been, or am!

A daughter, sister, cōsort, mother, widow,

Which'er of these thou art, oh, be the friend

Of one who is what thou canst never be,

Look on thy friends, they're kindred, home, and country;

Then fall upon thy knees, and cry, "Thank God,

An English woman? oh! I have known, have lov'd,

And lost, all to woman man can be—

A Father, Brother, Husband, Son, who shar'd

My bliss in freedom, and my wo in bondage,

A childless widow now,—a friendless Slave!

What shall I call of thee, since I have naught

To lose but life's sad burden; naught to gain

But Heaven's repose? These are beyond thy power,

Me thou canst neither wrong, nor help—

What then?

Go to the bosom of thy family—

Gather thy little children round thy knee—

Gaze on their innocence—their clear full eyes

All fixed on thine; and in their Mother mark

The loveliest look that woman's face can wear,

Her look of love; beholding them and thee;

Then, at the altar of your household joys,

Vow one by one, vow altogether; vow

With heart and voice, eternal enemy

Against oppression by your brethren's hands;

Till man nor woman, under freedom's laws,

Nor son, nor daughter, born within her em-

pire,

Shall or buy, or sell, or hold, or be a Slave.

Please give the above a place in your Re-

flector, and also send them to the Editor of the Cradle of Liberty, and you will much

oblige your friend, E. N.

Rev. C. P. GROSVENOR.

FOREIGN

By the Steamship Liverpool, lately arrived at New York, we have been favored with London and Birmingham papers to Sept. 19; and it will give us pleasure to present the readers of the Reflector some important articles which we shall copy from them.—The letter from Jamaica to Joseph Sturge, and his remarks on TEXAS will be read with interest by the friends of the Slave. The letter, taken from "the Midland Counties Herald, Birmingham, Sept. 19, 1839," though of more recent date, we place 1st in order.

TEXAS.

TO THE FRIENDS OF THE ABOLITION OF THE SLAVE TRADE AND SLAVERY.

Two letters have appeared, in various London and provincial papers, on the subject of Texas; and though I was not cognizant of either until I saw them in print, and do not know why the parties thought fit, in publishing their views, to address so humble an individual as myself; yet I am fully sensible of the momentous importance of the question, to the abolition of the slave trade and slavery.

"The population consists of 80 to 100,000, from all parts of the world, though a preponderance is from the Southern States.

There are, perhaps, 20,000 slaves. The

legislation and laws favour slavery, though they prohibit the introduction of slaves from any country but the United States.

"Some good men, whose interest on the

subject is confined to their own country,

think that it will drain off the slave popula-

tion of the United States, if the system is

continued there; but this is a short-sighted

view of the subject; it will barely furnish a

market for the surplus, and no more drain

the United States than Louisiana does Vir-

ginia. On the contrary, the immense region

of cotton land in Texas opened to this kind

of cultivation, will foster and sustain the

system of slavery to an extent which can

hardly be conceived. Just so fast as the

increasing population and the greedy rapac-

ity of the Anglo-Saxon race requires a great

extension of territory, they will not fail to

find some reason for wresting it from the

indolent and powerless Mexicans, and as

far as human foresight can penetrate, there

is nothing to prevent the renewal of this ac-

cursed system to the Straits of Darien, by a

professedly christian people, when it has

once been abolished by a semi-barbarous

race."

"There is a general impression in the

North, that Texas is a fertile and delightful

country, and it is slavery alone that prevents

an immense emigration from this section to

that country. Means might also be taken

to turn that current of European emigration

which is now sitting to the North-Western

States, to Texas. A strong party in Texas

is in favor of freedom, who have now nothing

to concentrate them, and no opportunity of

getting their sentiments before the public."

"It must always be remembered, that

the present population of Texas is a mere

handful, equal, perhaps, to one of the wards

of some of our large cities. Nor need the

British Government entertain any fears of

embroiling itself with the United States by

such a proceeding—i. e. the promotion of

the abolition of slavery; on the contrary

it would meet with the hearty concurrence of

a large majority here."

Such, then, being the fearful plan for er-

ecting the New State of Texas, by giving

new life and energy to a system of crime

and injustice, which in many of the neigh-

oring States is sinking under its inherent

rotteness, it becomes the duty of every

real abolitionist, whether in England or Amer-

ica, to warn his countrymen against being

deceived within the sphere of its con-

taminating influence. If, indeed, the strange

assertion, that "the settlers of Texas are

under the influence of English common law,"

were one of substantial truth, then would

that country be a sanctuary of freedom for

the bleeding victims of the American slave

trade, and to every one who reached her

soil, become the "home of the free," and the

enemies of the system would be justified in

using every legitimate exertion in promot-

ing the establishment of such a glorious re-

public and the recognition of its indepen-

dence. But instead of this, the country is

designed to be the "home of the slave," and

to be peopled by a traffic more hideous than

the African slave trade itself.